

Expression of National Identity in the Literature of Arab Migrants

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Annotation: In this article, the role of Arab immigrant literature in the formation and development of national identity is analyzed. Through the literary works of immigrants who have migrated beyond the Arab world, the processes of preserving their cultural heritage, as well as adapting to a new environment and interacting with global cultures, are highlighted. The article also examines the extent to which the processes of self-awareness of immigrants and changes in their national identity are reflected in their literary works.

Key words: Immigrant literature, identity, tradition, self-awareness, cultural heritage.

Introduction: Edward Said's description of Orientalism as a way of thinking about the East and imagining it in the most convenient way for him is relevant, because this view explains why American Arab writers chose the most "Western" way to talk about the East. However, in order to reveal the true identity of the representative of the Arab diaspora behind this mask, which is understandable to the Western audience, writers develop their own style, raise the language to another level, take it out of its scope, and thus form their "small" literature.

The history of Arabic literature has been closely intertwined with emigration since the 19th century. Representatives of dissident intellectuals from Syria, Lebanon, Egypt, Algeria and other Arab countries left their homeland during the harsh conditions of the colonial regime. Various restrictions and persecutions, strict censorship - all this forced them to emigrate. It was in these conditions that a whole literary school was born - the "Syrian-American" school, which influenced the formation of new literary directions and the development of Arabic literature in general. In the 1990s, the flow of Syrian and Lebanese immigrants to North and South America increased dramatically. Representatives of peasants, artisans, small and middle bourgeoisie, intellectuals went there. Later, in the United States of America, a full-fledged immigrant literary school was created. Among them, a group of writers who founded a literary school of immigrants called "Syrian-American School" stands out.

Material and methods: The peculiarity of this school is that its representatives did not cut off live relations with Lebanon and Syria. They were more in touch with Western culture and used less, and sometimes completely rejected, the old Arabic literary traditions. Therefore, it is no coincidence that their literary works of the New and Newest period are usually distinguished not only by the purity of style and artistic form, but also by their philosophical and speculative nature. An example of this is the first enlightening novels in the Arab world by Lebanese Christian authors such as Farah Antun, Nicola Haddad, Jirji Zaidan, who lived and created in the 19th and early 20th centuries and were inspired by the ideas of the French enlightener, as well as the works of their followers who worked during the period of the French mandate and the country's independence.

At the same time, since the end of the 19th century, the Lebanese colonies in the USA and Latin American countries were usually in the majority, which gave rise to very interesting cultural and literary trends in the life of Syrian-Lebanese immigrants. For example, the famous Andalusian League was formed among Lebanese poets in Latin American countries, and in the 20s of the 20th century, the second generation of Lebanese immigrant intellectuals in the United States created the Syrian-American literary school, the "Association of the Pen" (al-Robita al-Qalamiyya). Representatives of this generation came to the United States as children, and their outlook and literary taste were formed under the influence of three cultures - American, European and Arab cultures. However, they came to their national culture not immediately, but in many difficult, twisting ways. The leading leaders of this literary school are Jubron Khalil Jubron, Mikhail Nuayme, Amin al-Rayhani and others. Although they were not bilingual, they were equally proficient in English and Arabic and wrote in both languages. These writers were among the elite of the first generation of Arab immigrants. These writers, who played an important role in the literary life of their homeland, continued their work in English after coming to the United States.

American Arab writers who immigrated to the United States of America at the beginning of the 20th century and formed a new literary movement in their new homeland could not fail to notice the mood and ideas of the public regarding Arab culture. Being a minority, they could not be ignorant of the prevailing debates about their nation and culture, especially if they belonged to the literary elite and were intellectually intelligent individuals. After all, we can see the unique aspects of the Arab mentality in Amin al-Rayhani's work written in English. Amin al-Rayhani's novel "The Book of Khalid" fully describes the meeting with Ozga. At the beginning of the play, Khalid's hometown Baalbek is likened to a quiet stream. "Life is a beautiful river that flows slowly", - the shouts of street vendors do not sound alarming and dirty.

The first chapter of Amin al-Rayhani's book opens with a description of the Khalid manuscript in the Cairo library. The city of Cairo was specifically chosen for several reasons: first, this city has several thousand years of history, which is conveyed by the pyramid depicted on its cover, but the pyramid is depicted in the style of a skyscraper in New York. This is how we imagine the symbol of the East, striving for the future. Second, Cairo was the place where Syrian and Lebanese intellectuals fled the oppression of the Ottoman Turks and settled. The author says about the symbols: "One of the symbols is depicted in the form of a New York pyramid-shaped skyscraper, and the other is depicted in the form of a group of dancing stock market dollars and dervishes."

Amin al-Rayhani's concept of "East" is closer to nature than the West. He uses the metaphor of water to describe his motherland, but it is no longer raging waves, but a river that flows quietly through the ages. "Ancient rivers of history flowing across the country." Also, describing the East is done by describing an "oriental" way of thinking or living. For example, when describing the seller of old books, the hero of the work notices that he is an "oriental man", because he does not chase after profit, but is satisfied with what he has. In this sense he is an oriental; works for Khalid alone. He is completely satisfied with it. Another aspect that distinguishes Europeans and Americans from Orientals is their attitude to obedience and submission: "You cannot buy obedience from us, Orientals. We bow because we respect, love, or fear. "We either respect the authorities or we are cowards, but we will never be self-interested."

Along with male writers, their female counterparts have also made significant contributions to immigrant literature. Afifa-Kerem, Selva Salama Atlas, Maria Yuni Atallah, Nejla Abi al-Lamae Maaluf and others are representatives of this school. They created in different directions, such as prose, publicism and journalism. The representatives of the literature of the Arab

immigrants in South America mainly reflected traditional issues in their works, but they gave priority to poetry. The main themes of the poems they wrote were homesickness and "national values".

Result and discussion: The literature of Arab immigrants was mainly formed in the spirit of longing for their homeland. George Saidah, one of the famous exponents of the literature of the Arab immigrants in South America, wrote about it: "Mahjar literature is a literature of warning and awakening. Therefore, representatives of this literature have always vividly and expressively reflected national feelings in their works.

Another representative of the literature of Arab immigrants is Miral al-Tahawi. His novel Brooklyn Heights (Brooklyn Heights, Dar al-Shuruk, 2010) is named after the Brooklyn district where he lived after coming to the United States. The main character of the novel, a woman named Hind leaves Egypt with her son after her husband leaves. He starts a new life in Brooklyn, but instead of his lifelong dream of becoming a writer, he takes a job as a janitor at Dunkin' Donuts. In the work, scenes from the daily life of an Egyptian immigrant woman, with her past memories of her father, a lawyer who never worked in his profession, only flaunting himself in front of neighbors in a lavish suit, her parents, who constantly argue about money, and her husband, who one day picked up his suitcase and disappeared from her life, is described in a mixed manner.

The novel covers a wide range of topics, such as the status of women in Arab countries, the integration of immigrants into a new society for them, and the collision of Eastern thought with Western realities. The reader has the opportunity to look at a traditional Egyptian household through the eyes of a person who left his home in search of a better life, to look inside the daily life of immigrants, and finally, to see the Western world, which has become so familiar to us through movies and books, from the perspective of the Eastern mind.

Finding a place abroad is one of the main topics for authors writing in English. In their work, the problems of following the customs of others, acceptance of diaspora representatives in society, hate crimes, finding a balance between Eastern traditions and Western trends, returning to the historical homeland and accepting one's Arab "I" (identity) are comprehensively considered. Even the issue of women is approached from a new point of view in their works - a woman is usually a mother or grandmother, a possessor of oriental wisdom and ancient traditions, which remains an island of peace in the sea of heartbreaking problems and conflicts of the hero trying to find his place in the space where two cultures meet.

A similar approach can be seen in the novel "Brooklyn Heights" - an Indian who came to a completely foreign land faces many difficulties: because he does not know English and cannot fully comply with the local customs, which are completely different from what he has become accustomed to, forced to work as a janitor, unable to have relations with men due to strict requirements regarding extramarital affairs.

Although the work of representatives of immigrant literature did not reach the artistic level of authors such as Jubron Khalil Jubron and Mikhail Nuayme, they were able to convey their voice not only to their compatriots from across the ocean, but also left a deep impression on the Western and Eastern press. It should be noted that there were few Arab writers in America, but their services in the development of immigrant literature are undoubtedly great.

The reflection of themes specific to Arab writers living in Arab countries in the works of immigrant writers is primarily due to the fact that immigrant writers who wrote in Arabic, English,

and French often went abroad at an older age, and the problems that concern the entire Arab world remain relevant for them as well.

The theme that distinguishes the literature of immigrants is adaptation to a new place, which is familiar to every immigrant, to find his place in a new society. This theme is central to many English-language novels by Arab writers, but is less prevalent in diaspora works written in Arabic. This is primarily due to the fact that most Arab writers who write in English belong to the second and third generation of immigrants, that is, they were born far away from the Arab world or emigrated at a very young age. Misunderstanding and rejection of their culture in society, trying to reconcile between the desire to "be like everyone else" and the observance of family traditions are the main issues in their work. They are also concerned with the culture and traditions of the Arab world and issues of Arab identity, but these issues are seen primarily from the perspective of living among strangers.

Authors who work in Arabic language try to show their experiences in their homeland in their works. The issues of adaptation to a new environment and integration into Western society are undoubtedly important, but their importance is less than that of the events that forced the authors to leave their homeland in the dream of a better life. It is worth noting that many novels of immigrant writers are gaining great success not only in the Arab world, the United States and Great Britain, but also in the whole world. Some of them have been translated into ten, twenty or even more foreign languages. One of the main characteristics of the diaspora is the fact that its representatives are in contact with their historical homeland and participate in the social life of the country where they currently live.

Conclusion: Having studied the novels of a number of representatives of the Arab diaspora in the United States and Great Britain, it can be noted that authors who work in Arabic represent the connection between the diaspora and their historical homeland, since their works are published in Arab countries, and the main audience is, first of all, the people of the Arab world, from then only readers in Western countries.

This aspect distinguishes them from the representatives of the diaspora who write in English, who strive to make Western readers better understand Arab culture with their works, and to be a bridge between two different views of the world.

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